

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

“The religious views of the world in regard to the Gospel of Jesus Christ have been greatly modified during the past century by the teachings of the Prophet Joseph Smith.”—JOHN H. TAYLOR.

No. 50, Vol. 95

Thursday, December 21, 1933

Price One Penny

OUR LORD THE CHRIST

ELDER JAMES E. TALMAGE

THE Man Supreme! In whom dwelt manhood in completeness and the fulness of the Godhead bodily. Under the Father's empowerment the Creator of the heavens and the earth.

Jehovah, the Eternally Existing One, who is from everlasting to everlasting, the I AM of eternity past, of time, and of eternity to come. Whom the Father called His Chosen, His Beloved Son, His First-born of spirits, His Only Begotten in the flesh.

The Word who was in the beginning, who was with God, who was God, who was made flesh and dwelt among men. Foremost of all who have trodden the earth with mortal feet. The Babe of Bethlehem, the Boy of Nazareth, the Man of Sorrows acquainted with grief. My Elder Brother and yours. The Teacher Pre-eminent. He who was condemned as a malefactor, died as a mortal, rose as a God Triumphant. Redeemer of the race from death, Saviour from the effects of sin, source of life eternal. The first to come forth from the tomb a Resurrected Soul. The Conqueror of death and hell.

He who shall come in like manner as He went and shall reign personally upon the earth with His saints.

He who shall deliver to the Father the cleansed and purified earth, with its hosts of the redeemed, saying, “I have overcome and have trodden the wine-press alone”—then shall He be crowned with the crown of His glory to sit on the throne of His power to reign forever and ever.”

He has been repeatedly proclaimed by the Father's voice as the Son Divine, and from boyhood to sacrificial death solemnly avowed His own exalted status as the Son of Man. Prophets and apostles in both olden and modern days, and the “common people” who heard Him gladly, have reverently affirmed His divinity. Angels have sung and demons shrieked His name as that of power and Godship.

We acclaim Jesus Christ as the veritable Son of the Eternal

Father in both spirit and body. He lived as a Man among men yet was wholly unique in that He combined within Himself the attributes of mortality as the heritage from a mortal mother and the powers of Godhood received as a birthright from His immortal Father.

Thus He became capable of death and died, yet had power over death, and so held death in abeyance until He willed to die. This He affirmed while yet He was mortal: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

He was unique in having been accepted and foreordained to be the Redeemer and Saviour of mankind, and yet again in the fact of His absolute sinlessness.

He was the God of Abraham, Isaac, and Jacob, the Jehovah of the Old Testament and the Christ of the New.

No man can return to the Father except through the Son, for the name of Jesus Christ is "the only name which shall be given under heaven, whereby salvation shall come unto the children of men."

He has manifested Himself in person to His prophets in the present dispensation, and has spoken with them as one man speaks with another.

He is known to be in the likeness of the Eternal Father—the express image of the Father's person—for both have been seen and heard in this the dispensation of consummation and fulness.

Through the instrumentality of men commissioned to officiate for Him, He has re-established His Church upon the earth, for the last time, and has bestowed upon it His name—The Church of Jesus Christ of Latter-day Saints.

He has officered His Church as of old, with apostles, patriarchs, high priests, seventies, elders, bishops, priests, teachers and deacons.

A GAIN as aforetime He has called and is calling mankind to faith and repentance, then to baptism by water, and to the baptism of the Spirit through the bestowal of the Holy Ghost by the authorized imposition of hands.

He manifests His power through the graces of the Spirit, as seen in gifts of revelation, prophecy, tongues and their interpretation, by inspired dreams and visions, by healings, and by a diversity of gifts called by man miracles.

Through Him Redemption is assured and Salvation made possible to every soul. Salvation includes and exceeds redemption. It is the plan conceived in the mind of God the Eternal Father and given to man through Jesus Christ, whereby the degenerating and disastrous results of individual transgression may be atoned for; it is the means by which the loathsome malady of sin may be cured. Redemption, or rescue from death, is of universal assurance, salvation is of individual attainment, made possible in fulness through compliance with the laws and ordinances of the Gospel based on the Atonement accomplished by Him alone.

A Redeemer and Saviour is essential to the accomplishment of the Father's work and glory—"to bring to pass the immortality and eternal life of man.

Sometime, somewhere, the knowledge of the Lord shall come to every soul with saving or convicting effect; then every knee shall bow, and every tongue confess that He is the Christ, the Son of the Living God.—(*Improvement Era*, December, 1932.)

A WESTERN SIGN OF THE CHRISTBIRTH

ELDER B. H. ROBERTS

NOT only in the East—the land of Judea—were signs given of the birth of the Christ—the appearance of a great light which shone about the company of singing angels, who appeared to shepherds watching their flocks by night—the finding of the Babe wrapped in swaddling clothes in the stable manger of Bethlehem—the three wise men of the East star-led to Jerusalem in the quest of Him who was to be born King of the Jews. Not only this—but in the Western world signs of His birth, fitting and beautiful were given.

The story of these signs comes from the prophecies and the fulfillment of them in the Book of Mormon. The prophecy of them from of old, but repeated five years before they took place by a Prophet of a wild Elijah-type of man, Samuel the Lamanite, who warned and assured the Nephites of the signs to be given of the coming Christ-birth. His prophecy, as told in the simple phrases of the Nephite record, stands as follows:

Five years more cometh . . . then cometh the Son of God to redeem all those who believe on his name. And behold, this will I give unto you for a sign at the time of his coming; for behold there shall be great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day. Therefore, there shall be one day and a night and a day, as if it were one day and there were no night . . . for ye shall know of the rising of the sun and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born. And . . . there shall a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you. . . . And it shall come to pass that whosoever shall believe on the Son of God, the same shall have everlasting life.

This the prophecy, and now the fulfillment.

Naturally, this announcement filled the minds of the believing Nephites with pleasing anticipation, and they did watch steadfastly for that day and that night and that day which should be as one day, as if there were no night, that they might know that their faith had not been in vain. But there were unbelievers among the people and they seemed also to be the dominant influence in the community, for having no faith themselves they commanded those who believed to give up their faith on pain of death, holding that the time had passed for the fulfillment of the "foolish tradition" proclaimed by Samuel the Lamanite prophet; and they would not tolerate this perpetuation of a foolish tradition of the fathers. Hence they fixed the time in which the prophecy must be fulfilled or belief in it must be surrendered by those who had received it as the word of God,

At this juncture comes Nephi, a descendant of the first Nephi, and a Prophet of God. He took the case, as was fitting, for the believers before God and pleaded in their behalf. And behold the voice of the Lord came unto him saying :

Lift up your head and be of good cheer : for behold, the time is at hand and on this night shall the sign be given and on the morrow come I into the world, to show unto the world that I will fulfill all that which I have censed to be spoken by the mouth of my holy prophets. Behold, I come unto my own to fulfill all things which I have made known unto the children of men from the foundation of the world, and to do the will, both of the Father and of the Son.

And it came to pass that the words which came unto Nephi were fulfilled, according as they had been spoken ; for behold, at the going down of the sun there was no darkness ; and the people began to be astonished because there was no darkness when the night came. . . . And it came to pass that there was no darkness in all the night, but it was as light as though it was mid-day ; and it came to pass that the sun did rise in the morning again, according to its proper order ; and they knew that it was the day that the Lord should be born, because of the sign which had been given. And it had come to pass, yea, all things, every whit, according to the words of the Prophets. And it came to pass also that a new star did appear, according to the word.

And this also was a sign unto the people of Messiah's birth according to the prophecy of Samuel the Lamanite.

This sign was the cause of great rejoicing among all the people who believed and a mingled cause of fear and astonishment on the part of the unbelievers, that stayed their hands in persecution.

A fitting sign this, truly, for one who in the same record is proclaimed to be the "Light and Life of the World," . . . a sign as beautiful as any that is proclaimed in the Jewish or Christian scriptures of the Old World. A beautiful prophecy and an equally beautiful fulfillment. The day, then the night in which there was no darkness. Then again the day and the rising sun—"The day of three suns" in the old Aztec tradition. And what a picture this adds to the world's Christology!—(*Deseret News*, December 20th, 1930.)

JOSEPH SMITH

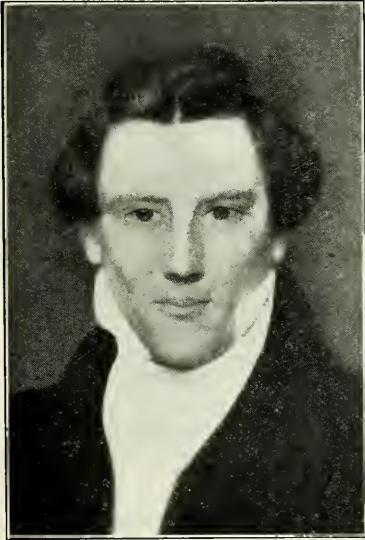
AN APPRECIATION—BY ELDER B. H. ROBERTS

FOR other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble ; every man's work shall be made manifest : for the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man's work of what sort it is. (1 Corinthians 3: 11-13.)

IT was a happy circumstance that Joseph Smith tried to lay no other foundation than that laid in Christ Jesus, our Lord. Had he done so his work would have been under condemnation from the beginning, but his announced New Dispensation included the Christ to the very height of His Deity, doctrine and glory. No other foundation could any man lay, and Joseph Smith made the Christ supreme in his scheme of things. It is the Christ and His fidelity and His truth that gave Joseph Smith's announce-

ment the authority and power of God; and hence his work endures. No mere wood, hay, or stubble in it; but gold, silver, precious stones—the things of highest values!

Every man's work who builds on the foundation of Christ, even, is to be tested as by fire. Time has the same effect; and Joseph Smith's work has stood the test of time as of fire. About the time of the initial movements that founded the New Dispensation of the Gospel a lot of "isms"—"cults," sprang into existence; religions, and philosophies. These were Quakerism, Spiritualism, Owenism—a communistic cult designed by its author Robert Owen to take the place of Christianity; Campbellism, Millerism, with its fixed date for the Coming of Christ; but all these have either passed out or have become very much limited or reduced as factors in religions and philosophical systems.



THE PROPHET JOSEPH SMITH

(From a portrait painted in Nauvoo. Regarded by his family as his best likeness.)

of God, believe him not, but if he did, though ye believe not him, believe the works; that ye may know and believe that God was with him. For the works he (Joseph Smith) wrought and their endurance for over one hundred years under the searchlight of modern investigation, criticism, mockery, and persecution are his effectual witness of their truth; the Gospel and the Church he gave, under God, to the world, are his vindication.

There are three broad sources from which may be drawn an account of the Prophet and Seer of the New Dispensation, his character and his works:

First, the testimony of those who knew him, and received him at his own full-face value of himself—his zealous disciples;

Second, those to whom he was an enigma—mystery, that they confess themselves unable to solve;

Third, his out and out opponents—his enemies; those who esteemed him more than a heretic, more than a false prophet, whom the world would be well served by being rid of, no matter how, and whose works they would utterly destroy—whom they would gladly see cast into hell!

Frankly I confess myself to be of the first class: one who believes in him, accepts him as a Prophet of the Most High God,

inspired as no other man has been inspired to establish God's truth in the world; one who believes in him without reservation. To me he was a mighty spirit which made him one of God's "great," and "noble," and "good" intelligences in his own right. by the very nature of him; he was, perhaps, second only to the Christ, the Son of God, in that spirit estate preceding earth-life. To this spirit, great, and mighty and strong, God gave in addition, authority and inspiration which made him of a quick and mighty understanding.

In this atmosphere concerning him, I grew from my childhood: I reveled in the things I heard of him long before I could read them for myself; they were read to me from the books that were published about him—friendly and otherwise—that told the story of his heroisms, his fearless courage, his unbombed love for his friends, his reverence for God and sacred things, his integrity up to his martyrdom. For all this, I loved him, as I now love him.

I was influenced by the boldness of his claims, for the tremendous intellectual daring that so lifted him above common men. Perhaps in boyhood I loved him for the very sway and swagger of him, and for his unschooled eloquence. At any rate, my own nature formed a union with his that nothing could break. It may be that now, as in Solomon's time, there is no "spot" in the object of our love; no "imperfection!" At least none that I could see or feel.

LATER, when judgment began to assert more sway, and knowledge enlarged, and when I learned to regard and to love truth more than men—I saw limitations in the Prophet of the New Dispensation, and became conscious of human frailties and shortcomings in action, and saw that he was a man, as he himself explained, of like passions and prejudices with other men. His gracious acknowledgment of the limitations disclosed yet another virtue to admire, the virtue of humility, which endeared him still more to me, and placed him still more beyond detraction from that pride of place I had given to him in my heart.

There let him stand enshrined for me. God, who is said to charge even His angels with "folly," may judge Joseph Smith, for His servant he was, and He knows. To me and for me, he is the Prophet of the Most High, enskied and sainted! So let him forever stand.

As for the other two sources of knowledge about him, those to whom he was an enigma and his enemies—let them guess and rave "no matter, he is beyond their power"—the pelting his memory with unsavory epithets cannot change his place in God's economy of things, or dispose of him in any fashion. He belongs to the ages, his home is with the Gods, his work abides on earth.—(*Improvement Era*, December, 1932.)

"THE greatest mystery a man ever learned, is to know how to control the human mind, and bring every faculty and power of the same in subjection to Jesus Christ; this is the greatest mystery we have to learn while in these tabernacles of clay."—BRIGHAM YOUNG.

MALCOLM'S CHRISTMAS PROJECT

A CHILDREN'S CHRISTMAS STORY

MARGARET MARY and her brother Malcolm, a few years older, sat with their elbows resting on the bare table and their chins resting in their hands. The shadows were lengthening, and a streak of sunshine crossed the poorly furnished, but clean room in which they sat. A ruddy little lad lay sleeping in the next room. Margaret Mary slowly turned her head and scanned the room with a sigh: "It is awful to be poor, isn't it, Malcolm?" she observed.

"I'm sorry I can't help mother more, and that she has to work so hard and so long to provide food and clothes for us and to keep father on a mission; but I don't think we are poor," said Malcolm.

"Don't think we are poor! Then I'd like to know what you'd call poor," Margaret Mary groaned, then spluttered, "Day after to-morrow is Christmas, and we can't give a thing to anybody. Betty Moore is giving fifteen presents, and says she will get that many back, and maybe more."

Malcolm drew a pad and pencil from the pocket of his shabby coat. He always carried this pad and pencil with him, because he loved to sketch, and did so whenever and wherever possible. He spoke slowly and wrote as he spoke: "Yon and mother and Buddy and daddy and I have undeformed, healthy bodies. We have good eyes, ears and brains. We have life. The great outdoors—sky, clouds, sun, moon, stars, mountains, trees, flowers, birds—never refuse to let us enjoy their beauties. And—"

"Yes, but we haven't anything to give," interrupted Margaret Mary.

"Oh yes we have," Malcolm, declared fervently, "we have love and kindness, and—"

Again Margaret Mary interrupted: "Malcolm, you make me sick. No wonder the kids call you 'sissy' and 'teacher's pet.'"

Malcolm flushed and swallowed hard. Margaret Mary immediately realized she had been unkind and hurt her brother's feelings, so she hastened to add, "But you are smart, Malcolm, and mother says you have a wonderful mind, and seem to understand more about God and Jesus than most grown-ups."

A new expression radiated Malcolm's face and joy vibrated in his voice as he spoke: "I love to learn and know about Jesus—He shows us the true way to live, always to be kind. Listen, I'll show you what I have for Buddy's Christmas." He tiptoed into his room and returned with a picture. "Look, this is a lovely picture of Jesus when He was a little chap like Buddy, and I bought it for tuppence. I'll teach Buddy that this is the picture of the dearest older Brother of everybody, and he'll love Him and want to be like Him, too. Christmas is supposed to be in memory of His birthday, and you can't say He didn't prove that love and kindness are great things to give; He didn't have a lot of things."

"That's all O. K.," Margaret Mary snapped, "but I'd like to know where you get the big idea we aren't poor."

"Well, look at the things I wrote down that we have."

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THURSDAY, DECEMBER 21, 1933

EDITORIAL

CHRISTMAS AND ITS SPIRIT

LIFE indeed would be drudgery if there were no breaks in a daily routine of toil, occasioned by the need of earning our daily bread. Man's nature would hardly permit him to experience very much joy of living if all his strength were required for his daily work, or if all his time were spent in doing the same thing day after day. He needs recreation, to obtain which he must have frequent change from steady routine. Holidays serve very useful purposes. Among others, they offer opportunity for activities of a recreational nature. And among all our holidays perhaps Christmas is the most world-wide, and in a fashion the most generally observed. Certainly there is none having higher recreational value, at least so far as the spirit is concerned.

The spiritual value of Christmas is undoubtedly its greatest value, for it is during Christmas time that the spirit of love is most generally diffused and the fruits of love most abundant, scanty though they may be. It is during the Christmas season that the brotherhood of man in action is approached more nearly than during any other season of the year, even though the approach is far from satisfactory.

To the Latter-day Saints the Christmas season has special significance. First, Christmas is celebrated as the birthday anniversary of Jesus of Nazareth, our Lord and Saviour, and, second, a near-by day, December 23rd, is the anniversary of the birth of Joseph Smith, the modern-day prophet of Jesus Christ, through whom the Gospel was again restored to earth. It is the Gospel, therefore, that enables those who accept it to regard the Christmas season with gratitude and thanks. It is the spiritual significance of the season that is particularly refreshing to them.

But birthday anniversaries in themselves have little value. The important thing is what comes out of the anniversary, what meaning does it stand for. Do we accept Jesus Christ as the author of the plan of life and salvation, as our Redeemer and Saviour? Do we exhibit this acceptance by a kindly, helpful attitude toward our fellows? By a love that blinds us to all their faults? By a willingness to co-operate and work with them in carrying on the activities of the branch in which we have our membership? By efforts to make our lives beautiful with continuous acts of love and service? By unquestionable loyalty to fellow members, to right and to truth? If Christmas means a time in which we consciously bring all these things to mind and dedicate ourselves anew to their realization, then the anniversary

has meaning for us which we should gladly exhibit in the spirit of love, characteristic of a real Christmas.

The world celebrates Christmas, but the world has nearly lost the real significance of Christmas. The day is very generally regarded as one for self-indulgence, for letting down the bars of self-restraint. Christ, His teachings, and the spiritual meaning of the day are contemplated but little, if at all, by the world at large. Thus Christmas as a day of spiritual refreshing is nearly non-existent. Yet the world sorely needs the spirit of a real Christmas. For the distressing troubles that now beset mankind will not vanish until this spirit shall pervade the hearts of men and nations. Try as men may to bring universal peace and general prosperity, success will crown their efforts only when they accept Jesus Christ and His teachings and apply them to their affairs. The nations of the Western world are to-day Christian in name only. They must be genuinely Christian in belief and conduct as a condition for bringing peace to this troubled world.

But the saints of God need not despair. The Lord will remember them if they will remember Him and unfalteringly keep His commandments. For He has so promised and He will keep His promise. Peace may reign in a household though trouble and perplexity reign in a nation. The righteous will be blessed though they are surrounded by the wicked. Let the saints be ever watchful and diligent.—M.

GREETINGS!

WE are approaching the day we celebrate as the birth of the Son of God—Christmas. It is a day usually when hearts are made glad, especially in the home where small gifts are passed around and fond greetings of happiness and good will are extended. We usually think of the glorious advent of the Messiah, and in our imagination we listen to the beautiful message the angel brought:

For, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth, peace, good will toward men.

What a glorious message! Could anything be more glorious than an inspired angelic message of peace and good will to all mankind?

We rejoice in it, we love it, and in our humble way say to the saints and elders of the British Mission over whom, in our humility, we have been called to preside, may peace and plenty, love and joy be in your homes this coming Christmas as we celebrate the birth of our Lord and Master, Jesus the Christ.

We wish you one and all a happy, joyful Christmas and prosperity during the coming year.

JAMES H. DOUGLAS
RINTHA PRATT DOUGLAS.

CONFIRMATORY EVIDENCES OF "MORMONISM"

TRADITIONS OF THE VIRGIN BIRTH IN AMERICA

THROUGHOUT Christendom, Christmas Day holds special significance. To believers it either commemorates, or it is observed as the day of the birth of Jesus Christ. Acceptance of and belief in the circumstances surrounding this great event are generally regarded as distinctly Christian in nature. But it is interesting and enlightening to know that there are similar traditions of circumstances surrounding the birth of the Son of God among peoples that are not commonly classified as Christians, nor considered to have any knowledge whatsoever of Christ.

Centuries ago, when Columbus discovered America, he found a land already occupied by a people whom he called the Indians—a people, who in various tribes and nations, covered both of the American continents. They ranged in customs and civilizations from the most primitive of tribes in Paraguay to the highly developed and cultured nations of the Incas, in Peru, and the Aztecs in Mexico.

Soon after the discovery of America, Catholic Fathers went among the native peoples to tell them of the Mission of Christ and to convert them to Christianity. But to their surprise, the black-robed priests found already extant among the various tribes, parallel traditions telling of the visit of a great being who had wrought wondrous changes in their way of living, and instituted a new order of things—traditions that were striking in their portrayal of a Christ-like person. In Mexico this being was called Quetzalcoatl (kate sal qua tl), in Peru, Viracocha (vee ra co cha), among the Mayas in Central America, Kukulcan (koo kool can). Although they bore different names among the different tribes and nations, the different representations of this tradition-figure all had similar general characteristics.* Though centuries of time undoubtedly altered and distorted these traditions, yet running through all of them can be seen an attempt to portray certain beliefs and ideas that were common to all of the people. Of outstanding interest concerning the personage in question, in that it parallels so closely the Christian conception of Christ's advent on earth, is the tradition of his virgin birth.

Lord Kingsborough, who between 1830 and 1848 published the results of his researches on Ancient America, says :

From Mexican mythology, speaking of no other son of Tonacatecutli [a god and the people] except Quetzalcoatl, who was born of Chimalman, the virgin of Tula, without connection with man, and by his breath alone (by which may be signified his word or his will, announced to Chimalman by word of mouth of the celestial messenger, whom he dispatched to inform her that she would conceive a son), it must be presumed that Quetzalcoatl was his only son. Other arguments might be adduced to show that the Mexicans believed that Quetzalcoatl was both god and man. . . . Quetzalcoatl was born of a virgin of the daughters of men. (Vol. 6, p. 507.)

*Baneroff, *Native Races*, vol. 5, pp. 23, 24; Brinton, *Myths of the New World*, p. 192.

Many other writers,* telling of Quetzalcoatl, give similar accounts. H. H. Bancroft, the author of many works of history dealing with America, said :

He was born of a virgin of miraculous birth. . . . He had a human body like other men, yet was a God, the son of a God, of mysterious birth.

D. G. Brinton, scholar on the subject, said :

Quetzalcoatl was "born of a virgin in the land of Tula or Tlapallan, in the distant Orient, and was high priest of that happy realm."

Torquemada, an early Spanish writer, relates :

The Otomies Indians, a wild and warlike race, originally spread over the table-land north of the Mexican valley, "were also acquainted with the embassy of the angel of Our Lady, under a figure, relating that something very white, like the feather of a bird, fell from heaven, and that a virgin stooped down and took it up and put it into her bosom and became pregnant."†

Elder Angus W. McKay relates the following tradition of the Navajo Indians :

A baby boy was found near the Pacific Ocean by a most beautiful Virgin, who had never seen man. They claim that Heavens and Earth came together and that this boy was dropped from Heaven, pure and holy.‡

The tradition of a virgin giving birth to a god is found among many ancient American peoples. Brinton says :

Many of the goddesses were virgin deities, as the Aztec Coatlicue, Xochiauetzal, and Chimalman; and many of the great gods of the race, as Quetzalcoatl, Manibozho, Viracocha, and Isckcha, were said to have been born of a virgin. Even among the low Indians of Paraguay the early missionaries were startled to find this tradition of the maiden mother of the god, so similar to that which they had come to tell.§

To Latter-day Saints, these traditions are not surprising. We recognize in them remnants of the truths once taught to the early American peoples, as recorded in the Book of Mormon. According to the Book of Mormon, the people were not only told of the visit of Christ to come (Helaman 14), but also to the Prophet Nephi was shown, in a vision, "the Virgin, exceedingly fair and white . . . the mother of the Son of God after the manner of the flesh . . . bearing a child in her arms" (1 Nephi 11 : 18). The vision of Christ, after His crucifixion, is also described in an account of singular beauty (3 Nephi 11 : 28). The signs of His birth that were given to the American people are mentioned elsewhere in this issue of the *Star*.

That a knowledge of the Virgin Birth is to be found in the traditions of the American Indians is a powerful evidence of the authenticity of the Book of Mormon, and a confirmatory evidence of "Mormonism."—FRANKLIN S. HARRIS, JR.

*Bancroft, *Native Races*, vol. 3, p. 372; Brinton, *Myths of the New World*, page 214; Nadailac, *Prehistoric America*, p. 274.

†Kingsborough, *Mexican Antiquities*, vol. 11, p. 409. (Quoted by Roberts in *New Witness For God*, vol. 2, p. 473.)

‡*Utah Genealogical Magazine*, vol. 24, p. 60.

§Brinton, *Myths of the New World*, p. 172.

MALCOLM'S CHRISTMAS PROJECT

(Concluded from page 823)

"Everybody has all those things," she returned impatiently. "I'd like to have something to give."

"Will you let me have my say for a few minutes, Margaret Mary, and not keep butting in?" Malcolm pleaded.

Margaret Mary nodded assent, and he proceeded: "If you want to give something to make Christmas a little happier for someone else we can do it. Everybody says they like to hear you and me sing together. Christmas morning we will go places and sing to them and say, 'Merry Christmas'—"

"Nearly everybody has a wireless and they'll think we're funny," chipped in Margaret Mary. "But I'm sorry I spoke. Go on," she added.

"If you'll listen for once in your life and let a fella finish—"

"I'll try," she giggled.

Malcolm resumed: "First, we'll go to old Mrs. White: she hasn't a wireless, and she's blind. Then we'll go to Mr. Bunders, he's—"

"That crabby old bachelor!" Margaret Mary exclaimed, "we'll never get anywhere with him."

"Now, you see, Sis, you just take what other people say: you don't know him. I don't know why all the kids call him mean—dogs like him, and I read once that dogs never like mean people. Anyway, he hasn't any people, just a housekeeper, so we'll go to his house and sing to them. Nick Brown's grandmother has been in bed with rheumatics for months and months, we'll sing for her."

"There is that little aged couple on the corner of London and Fulham Roads," broke in Margaret Mary, with growing enthusiasm for Malcolm's Christmas project. "What's their name?"

"Trippon," Malcolm smiled.

MARGARET MARY bubbled, "Isn't it funny that when you start to plan a thing so many things pop into your mind to help you out. I'm sure mother will finish my dress that she is making out of the one Mrs. Murphy gave—"

"You would think about your dress," Malcolm remarked teasingly. "But that's O.K.," he added. "It's everybody's responsibility to be as pleasing to everybody else as possible. But not just in looks, remember that Miss Margaret Mary, in all you think and say and do. What's that poetry, 'Give to the world the best you have and the best will come back to you'?"

It was a gloriously white morning that lent itself so richly to the colours and festivities of Christmastide.

"O mother, I didn't know there could be such a grand day!" Margaret Mary exclaimed exultantly as she fairly burst through the door that opened on their return home. "Everybody was so glad to have us come, and made us sing everything we knew, and guess what? Mr. Bunders has a cold and wants Malcolm to come and clear his paths and do his chores for him the rest of the winter." Margaret Mary threw her arms around her mother and kissed away the tears of joy that were trickling down her smiling face. Buddy was sitting on Malcolm's lap, hugging close to his little bosom the treasured picture of the Christ-child—(Primary Lesson Bulletin, 1933-34.)

GOOD BOOKS

ELDER GORDON B. HINCKLEY

ON more than one occasion the Lord revealed His desire that we should read "good books." It is evident that one who seeks after anything "virtuous, lovely, or of good report, or praiseworthy," will find joy in the company of good literature. And if "the glory of God is intelligence," and we are seeking after that glory, it follows that careful reading is a part of our lives.

As this year draws to a close, it would be interesting and beneficial in looking back to see just how much in the way of uplifting reading we have done in the past twelve months. True, under the conditions in which we now live, it is very difficult to find time or inclination to thoughtfully lose one's self in history, biography, or classic writings. But consistent reading along elevating lines will bring a reward in value received far beyond the price in time and effort. Literature is an escape from the sordid details of much of the life about us; moreover, it is a cultural strengthening power.

It is both relaxing and invigorating to occasionally set aside the worries of life, seek the company of a friendly book and mingle with the great of the earth, counsel with the wise of all time, look into un-lived days with prophets. Youth will delight in the heroic figures of Homer; or more modern, will thrill to the silent courage of Florence Nightingale on the battlefield; to Dr. Grenfell in Labrador. The power of Cicero's oratory may awaken new ambitions in middle age, or the absurdity of Don Quixote riding mightily against a windmill may make your own pretensions seem ridiculous; if you think the world is against you, get the satisfaction of walking the streets of Athens with Diogenes, lantern in hand in broad daylight in search of an honest man. There may be a coincidence for old age in King Lear; or comfort with such as David Grayson.

HAVE you ever read the stories behind those brave souls who sacrificed and died that health might be more abundant and life more secure? Have you caught the romance behind inventions and discoveries that have made living more pleasant? There is a convincing lesson in the lives of those pioneers who paved the way. We owe them a debt of gratitude. We do them honour in building our own lives on the foundations they so unselfishly laid. It is only through their writings that we can become intimate with them.

From the reading of "good books" there comes a richness of life that can be obtained in no other way. It is not enough to read newspapers. Nor will the reading of cheap fashion and fiction, so colourfully displayed on news-stands, contribute much. But to become acquainted with real nobility as it walks the pages of history and science and literature is to strengthen character and develop life in its finer meanings.

The M. I. A. reading course is a solid primary step in systematic reading. The works have been chosen with the end in view of reading for pleasure and profit. Then, too, good public libraries are within the reach of all. Choose wisely a few "good books." Take them to your heart. Enjoy the blessings of an

expanding intellect and the triumphant feeling of growing powers. ". . . and become acquainted with all good books, and with languages, tongues and people." (Doctrine and Covenants 90: 15.)

PORTSMOUTH DISTRICT CONFERENCE

THE largest group of friends and members in recent years to attend a conference in the Portsmouth District, met October 26th, in the historic Red Drawing Room of the Royal Pavilion, at Brighton. Eighty-five people taxed the capacity of the former breakfast room of Queen Victoria for the evening session, and enjoyed a most impressive exposition of the history and doctrines of the Church of Jesus Christ of Latter-day Saints.

Instructions and testimonies occupied the elders' meeting in the morning. Regular Sunday School exercises were carried out in the afternoon session, with Sister Nellie Hannah giving the two and one-half minute talk on "Reasons Why I am Thankful to My Heavenly Father." Elder Henry R. Pearson delivered a brief address on "Work for the Dead," after which the Relief Society and the Priesthood met in joint session to hear the instructions and explanations of programmes given by leaders of the various auxiliaries. The comprehensive organization of the Church, providing a field of activity for all of every age, was brought out by Sister Rintha Pratt Douglas, Sister Nettie L. Woodbury, Dr. Russell, Elder John D. Riggs, and President James H. Douglas.

President Delwin M. Clawson read the report of district activities. Since the last conference, a total of 7,310 hours of missionary labour by the traveling elders was recorded, including 775 hours of tracting, 1,110 hours attending meetings. Open-air meetings totalled 83. The elders distributed 24,294 tracts, 352 pamphlets, and 26 copies of the Book of Mormon. One person has been baptized during that period.

Sister Rintha Pratt Douglas, the first speaker in the evening session, commented on the importance of determining the truth concerning all matters to which one gives attention. She mentioned the origin of the falsehoods concerning the "Mormon" people, and contrasted the high ideals which the Church actually holds, and the upright character of its leaders throughout its history, with the popular misconception which the world has had. Also, she expressed the great love and sympathy for the English people that she has gained since she came to the mission field. Sister Inez Russell bore testimony to the development which she has gained from adherence to the truths of the Gospel since joining the Church six years ago. Dr. Ray M. Russell, after commenting on the necessity of obeying law, gave some practical advice concerning the proper diet to insure health, pointing out simple practices and cautions which would protect all who use them against a great many illnesses.

President James H. Douglas in his introductory remarks, paid tribute to the character of Queen Victoria, who, it is reported, accepted a Book of Mormon from Lorenzo Snow on one occasion. Then President Douglas discussed the history of missionary work in the Church, stressing the importance of carrying the Gospel

to every nation, kindred, tongue, and people. He discussed the evidences of the divine calling of Joseph Smith, and the truth of the Book of Mormon, reading the testimony of the three witnesses, both their original and their subsequent affirmations, and also the stirring testimony of Orson Pratt, which he left to the world.

Musical numbers between speakers were furnished by Sister Russell, accompanied by Sister Pearl Tomes, and by Elder John D. Riggs.

Visiting authorities included President James H. Douglas, Sister Rintha Pratt Douglas, President of the British Mission Relief Societies, and consulting supervisor for the auxiliaries of the Mission, Dr. and Sister Ray M. Russell, Sister Nettie L. Woodbury, President of the Primaries of the European Mission, Elder John D. Riggs, Superintendent of the Sunday Schools of the British Mission and Genealogical Supervisor, and President Bartlett L. Christensen of the London District. Also present were President Delwin M. Clawson and Elders Alma J. Larkin, Jr., Henry R. Pearson, Albert P. Smoot, and John L. Van Orman of the Portsmouth District.

HENRY R. PEARSON Clerk of Conference.

MUTUAL IMPROVEMENT ASSOCIATION

SUNDAY NIGHT CONJOINT PROGRAMME FOR JANUARY

[THE complete Auxiliary Guide will appear in the next issue of the *Star*.]

Opening Song.

Prayer: An M Man.

Musical Selection: "What Shall the Harvest Be?"—sung as a solo or chorus.

Five-minute Slogan Talk: "I will develop my gifts by reading good books" (calling to mind the new M. I. A. Reading Course)—A Bee-Hive Girl.

Talk: "The Personality of Jesus"—An M Man or Gleaner Girl.

Song: "Shall the Youth of Zion Falter?"—(See *M. I. A. Song Book*).

Talk: "The Way of Life set forth by Jesus"—member of the Adult Department.

Closing Hymn: "Come Let Us Anew."

Benediction.

G. H. D.

FROM THE MISSION FIELD

Appointments: Elder Alma J. Larkin, Jr., was appointed President of the Portsmouth District to succeed Elder Delwin M. Clawson, on November 28th.

Elder Allan N. Adams was appointed President of the Welsh District on December 2nd. He succeeds Elder Clifford G. Green.

Doings in the Districts: *Welsh*—In honour of released District President Clifford G. Green, a social was held in the Merthyr Tydfil Branch, on November 28th. More than seventy-five members and friends came to show their respect and appreciation for the fine work done by Elder Green during the past year.

Norwich—The Lowestoft Branch M. I. A. sponsored a dance at the Raglan Street Rooms, December 4th, that proved to be well attended and profitable. Light refreshments were served during the intermission. M. I. A. members were enthusiastic over the opportunity that the function gave them for meeting and entertaining new friends and investigators.

London—The Pitfield Street Baths was the scene of a baptismal service on November 18th. Brothers Fredrick Arthur Pateman, William Albert Smith, and Sisters Betty Eileen Langrish and Dorothy Jean Langrish were confirmed directly after their baptism. Brother Sidney Arthur Steel, who was also baptized, was confirmed the following day. Elders Bart L. Christensen and Gaskell A. Romney performed the baptisms. President James H. Douglas, and Elders Hugh D. Higgins and Arthur Morgan also participated in the services.

THE STAR AND THE CROSS

“HE COMES, the Christus comes,” the angels sang
 Amidst a glory that enshrouded earth
 And filled the heavens with celestial light.
 One Star shone brighter, clearer than the rest,
 Eclipsing with a golden light the moon’s
 Pale silver and the faintly glowing sparks
 Of common skies. A Child of woman born
 The shepherds and the wise men seeking found :
 Yet even as His Star out-shone its brethren,
 This Babe was purer, finer than the rest,
 Raised far above the little sons of men,
 A Teacher of Mankind, the Son of God.

Years passed. That Star, forgotten in men’s minds
 Long since, had turned into a Cross
 Which stood in silhouette against the sky,
 Contrasted with the angry fire from God,
 Black, cheerless, mingling with the stormy darkness,
 A cry of stifled agony, “Forgive them, Father,
 For they know not what they do!” Stillness reigned
 On Calvary and mortals wept for Him.

And so to-day when I behold His Star
 In fancy far above that church’s steeple,
 Casting its beams on yonder man-made cross :
 I think of Him, the simple life He led,
 Pure, noble, and the Promise He fulfilled,
 Those crowning incidents in His life span
 Which symbolize the beginning, not the end.

ANN JARVIS.

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 EDITOR : JOSEPH F. MERRILL, 5 GORDON SQUARE, LONDON, W.C. 1

JAMES FOGGO, PRINTER, 27 PARK LANE, LIVERPOOL.